**Teaching Notes for**

**Cape Wind and the Sacred Sunrise of the Wampanoag:**

 **A Victory for Whom? Part II**

By Kathleen M. Saul

**Learning Objectives:**

1. To better understand the wide variety of things that affect decision-making about renewable energy projects: political, financial, energy demand-related, and more.

2. To appreciate the need for tribes to take a pro-active role in the development of projects which lie off the reservation but could impact tribal lands or values.

3. To understand the limitations of laws and practices designed to safeguard Native American traditions, lifestyles, cultural values, and cultural/sacred objects.

4. To explore ways tribes might be able to influence decisions that affect their cultural resources.

**Intended Audience:**

This case is appropriate for upper level high school students and students at any level in college, including graduate level students. It is particularly appropriate for courses in environmental or energy studies, natural resource policy, political science, public administration, and Native American Studies.

Key Words: Wind energy, government to government relations, sacred sites

**Implementation:**

This case can be taught immediately following discussion of the first part of the case or could be introduced at a later point in time. A class could be divided into small groups and each group could devise a strategy for making the Native voice heard by Salazar and the Cape Wind executives. Students should be encouraged to research other contemporary situations in which Native Americans had to assert their rights in the face of opposition from governmental or business entities. (See for example, Zarsky, Lyuba. (2006). *Is Nothing Sacred? Corporate Responsibility for the Protection of Native American Sacred Sites*. La Honda, CA: Sacred Land Film Project.)

**Discussion Questions:**

1. Based on what you have read in both parts of this case, why do you think are the top three reasons Secretary Salazar changed his mind about working with the Wampanoag?

2. The Historical Commission has supported the Wampanoag claims that the Nantucket Sound has been a homeland and burial site for the ancient tribal members, yet this data seems to have been ignored by those issuing permits for the project.

 Why do government entities and even many Western scientists not accept oral history as valid scientific evidence? (Non-native students might want to read Gregory Cajete’s *Native Science: Natural Laws of Interdependence* (November 1999. Clear Light Publishers.) to get a better understanding of the Native American approach to understanding the world.)

 What might it take to change that point of view?

3. In the case, Linda wishes there had been more government-to-government communication about the proposed wind farm. Describe what that type of communication would look like. For example: Who should be included? Should the talks be held face to face or will written communications suffice? If face to face, where should the talks take place?

4. How could existing laws and policies be changed to better support Native interests? (What is missing from existing statutes?)

**Field Testing:**

None to date.